A Modern Sanskrit Lyric

सुरवाग्-विलापम्

SURAVĀG-VILĀPAM

[Bewailing of the Sanskrit Language]

Original Sanskrit Composition

BY

Dr DIPAK GHOSH

Professor of Sanskrit, Anandamohan College, Calcutta, and Lecturer, Jadavpur University, Calcutta.

English Translation revised

BY

Dr SITANSU MAITRA

Shakespeare Professor of English, Rabindra Bharati University, Calcutta.

With an Introduction on
The Rôle of Sanskrit in Modern India

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INTRODUCTION

The Rôle of Sanskrit in Modern India

BY

Dr Satya Ranjan Banerjee

It is indeed a great pleasure on my part to write an Introduction to this simple but ornate style of Sanskrit poem, *Suravāg-vilāpa*, 'lamentation of Sanskrit', by Professor Dipak Ghosh. Professor Ghosh is already famous for his lucid but florid style of Sanskrit composition in this part of India, and particularly in Calcutta. His other Sanskrit poems, big or small, have already earned name and fame for him. He has written five *Vilāpa-Kāvyas* in the name of *Vilāpa-pañcikā*, 'a pentalogue on lamentation'. All his *Vilāpa-kāvyas* are published in the Sanskrit Sāhitya Parishat Patrikā. As all his poems contain the name of *vilāpa*, he should not be called a *Vilāpa-Kavi*. He is, in fact, very much perturbed with the gradual loss of the ancient glory of India, and he wails to see her culture, so embalmed and treasured up in Sanskrit literature, on the wane. He feels that if Sanskrit studies are eradicated, the Indian civilization must be thinner, more fragmentary, less thoughtful, but more materialistic in thoughts, ideas and activities. This makes the poet lament. His first poem *Megha-vilāpa* (S.S.P.P. Vol. LIII, Nos. 1-6, May-October, 1970, pp 1-2) containing 8 verses, is a parody on Kālidāsa's *Meghadūta*. His *Sūravāg-vilāpa*, first published in 1973 (in S.S.P.P. Vol. LV, No. 9, January 1973, pp 214-16, containing 14 verses) is now published here after revision. The third poem *Amara-vilāpa* in 11 verses (vide. S.S.P.P. Vol-LIX, Nos. 9-12, January-April, 1977, pp 180-81) is an 'Eternal Bewailing' poem written after his tour in the Mandu Fort in Ujjayinī on the basis of a legendary story of the conjugal love between Bajbāhādur Khān and Rūpamatī—famous singer-couple belonging to the Moghul period. His *Ujjayinī-vilāpa* (S.S.P.P. ibid, p. 98 containing 3 verses) is a lament over the loss of the glory of Ujjayinī as described by Kālidāsa. He toured Ujjayanī many years ago, and found the skeleton of ancient Ujjayinī, which is a clash between idealism and realism. It is followed by *Alakā-vilāpa* (S.S.P.P. Vol-LX, Nos. 5-8, September-December, 1977, pp 94-97, containing 24 verses), last of the series, which is a continuation of the *Meghadūta*. The poet imagines that Yakṣa has gone back to Alakāpurī to see his wife, but to his utter despair, he has seen an owl jeer at his coming to Alakā. Yakṣa suffers from frustation, languishes and at last, disappears elsewhere leaving Alakā for ever.

The present poem *Suravāg-vilāpa* is a revised version of the previous one. The poet hears, through a dream, the lamentation of the Sanskrit

language. The *Suravāk* could not think that her position in her own country would be unwelcome, and she will have to suffer a lot at the hands of the rulers for the impediment of her progress, while, on the other hand, she thinks her position in a land far away from her own is not only welcomed by her lovers, but also solid and firm as a rock. With this idea in the background, the poet laments over the banishment of Sanskrit in her own motherland.

Indeed, the rôle of Sanskrit in modern India is very great. In the words of Max Müller, "A people that can feel no pride in the past, in its history and literature, loses the mainstay of its national character. When Germany was in the very depth of its political degradation, it turned to its ancient literature and drew hope for the future from the study of the past." It is, indeed, the past history and culture of a Nation that can give hope and confidence, courage and wisdom. We must not forget that the present is the child of the past.

Whenever a country becomes free from the shackles of foreign bondage, it passes through some phases of indecision, chaos and catastrophy as far as the educational policy is concerned. The immediate general reaction is to discard the ancient history, culture and language. This attitude grows in the plea of modernization of our ideas. To keep pace with the growth of the modern world, the countries which feel themselves not up to the standard, become worried about their future. And it was invariably a question whether the ancient language and literature should be fostered in our *new country* or not. Two hundred years ago, America suffered from the same sort of indecision, and ultimately the ancient culture won. The problem of America was a little different. There was no recognized culture and reliable past history of America, and so to them the problem was whether America should imbibe the culture of Europe, i.e., the culture and history of Greece and Rome, or whether America would create her own history and culture. The answer was that America should bring Europe back to America. As a result, of course, it is a new culture—but reflected through the mirror of Europe, and that was again through Greek and Latin. So they included the classical languages of Europe in their syllabi.

Though Europe was the cradle of Greek and Roman culture, history and languages, she also once suffered from the same indecision, when the modern languages of Europe began to develop. The struggle was whether the then Europe should nurture the languages and literature of Greek and Latin for the feeding of their local languages, or they should go alone independently. So they also once threw away the classical languages of Europe for their purposes. As a result, Europe began to

feel the dearth and vacuum of her culture through the Dark Ages and ultimately became impoverished. "The Dark Ages in western Europe were scarcely civilized at all. Here and there, there were great men, noble institutions, beautiful and learned works ; but the mass of people were helpless both against nature and against their oppressors, the raiding savages, the roaming criminals, and the domineering nobles. The very physical aspect of Europe was repellent : a continent of ruins and jungles, dotted with rude forts, miserable villages, and tiny scattered towns which were joined by a few atrocious roads, and between which lay huge backwoods areas where the land and natives were nearly as savage as in central Africa. In contrast to that gloomy and almost static barbarism, the Middle Ages represent the gradual, steady, laborious progress of civilization ; and the Renaissance a sudden explosive expansion, in which the frontiers of space and time and thought were broken down or pushed outwards with bewildering and intoxicating speech" (Highet). In a similar way, the history of Latin America will reveal the fact that without the European Culture, their civilization was nearly ruined. Literature and the arts became refugees, hiding in outlying areas or under the protection of the church. And so they ultimately turned to Rome and Greece for guidance in strong and graceful expression ; nations found inspiration in Greece and Rome for even their political movement. There is no need to ruminate over all these past histories of the world to prove that the newly independent countries always suffer from such type of indecision.

So is the case with India. Since her Independence in 1947, it has always been a moot-point whether Sanskrit, the classical language of India, should be encouraged or not. And like other countries the decision has been "yes or no". Every Government, new or old, has or had this problem. So the syllabus of schools suffers quite a lot. As far as languages are concerned it is a question of two/three or four. Officially or unofficially, Hindi is to be learned, for the unifying bondage of India in modern times. And one should also foster one's own language and we could not give up English—the last legacy of the British Rāj. As a result, a school-boy will have to learn three languages—Vernacular, Hindi and English. Naturally, Sanskrit has no place there. This plea to avoid Sanskrit is weak and stale. We often forget that the learning of one's own mother-tongue is not the same with the learning of a language which is not one's own mother-tongue. If anybody is partly conversant with Chomsky's theory of how a child acquires a language, one can feel that childhood is the best time for acquiring any alien language. If a school-boy can tax his brain on the acute problems of Mathematics, Physics and Chemistry, and some other difficult allied subjects, the same child will get

better result by spending half of his energy on Sanskrit. Good education means good civilization, and that too, is with the past history and culture, language and literature of one's own country. The past history of our country—whether good or bad—is the foundation of our civilization, and that will go on as long as the world endures,—no matter, in howsoever, way we want to change it, or to eradicate it.

Education, without the background of a classical language, is dull, insipid, nonchalant, and namby-pamby. A parallel is again given from the pages of European history. The Dark Ages of Europe gradually became civilized through the establishment of educational Institutions in the Middle Ages. As a result, the Universities and organisations appeared in order to study classics. The Universities started to grow almost all over Europe. We have Oxford and Cambridge in England, St. Andrews in Scotland, Salerno and Bologna in Italy, Paris in France, Heidelberg in Germany, Vienna in Wien, Prague in Czechoslovakia, Cracaw in Poland, and Salamanca in Spain, and many others. All these Universities were devoted to the classical languages. The classical languages also got a place in Schools—Eton and Winchester still bear that stamp. With the introduction of the classical languages of Europe, the standard of scholarship rose to a higher degree, because it was not a mere study of language and literature, it was a study of Philosophy, History, Culture, and allied kindred subjects which stimulated the riveted thoughts and trenchant ideas of the people of the Middle Ages. Even a great thinker like Tolstoy once felt the need for studying the classical language. He started learning Greek at the age of forty-two, and after he became fully conversant with it, he wrote to Fet, one of his friends : "I have become convinced that of all that human language has produced truly and simply beautiful, I knew nothing," and he finally uttered his conviction that 'without a knowledge of Greek there is no education'. We can also voice the same with Tolstoy. Unless one learns a classical language, one does not understand what one has lost in his life. Classical languages make a people sharp, witty and logical. We lose our power of judgment, if we are devoid of classical ideas. One of the basic contributions of classical studies is the rational way of thinking ; it makes the brain disciplined and logical ; it makes life sensible and reasonable. We can bring this parallel to India as well. If the study of Sanskrit is obliterated the intellectual bankruptcy may prevail in the country. It is no good of considering Sanskrit as a mere dead language, but as one of the *culture-languages* of the world. In Sanskrit we can see an unbroken line of intellectual succession from ancient India down to modern India : though remote, but yet unbroken.

We forget one thing that Hindi cannot supplement Sanskrit. For

the unifying culture of India (to prove one as an Indian), Sanskrit has been and will also be the bondage of India. Though linguistically India possesses four main linguistic families (Indo-European, Dravidian, Austric and Sino-Tibetan) of different structures, it was always Sanskrit that dominated throughout its history, it was Sanskrit which absorbed and fed other linguistic families for the words and ideas as soon as the expansion of cultural communication went along. Even the Dravidian languages have no exceptions. With the advent of Islamic Culture, it was again Sanskrit that played a major part, though India has also absorbed quite a lot of Islamic Culture—Kabir's works and Mohammad Jaisi's Padumāvat are the examples of many.

Candidly speaking, the study of a classical language is essential to keep the unifying ties of a country than a language or a dialect which is far less rich, far less supple, far less noble in its overtones, and far less widely understood. A book written in Sanskrit is better than a book written in a regional language. That is why even in Europe between the twelfth and fourteen centuries great thinkers started writing their serious books in Latin for expressing their serious thoughts, the reason being that local languages and dialects were only useful to their own groups.

Some people think that Sanskrit is a religious language, and as such, even high thinkers and politicians equate the language with religion. They are goaded with the idea that teaching Sanskrit means to make the people religious,—and the more the people are religious, the more difficult it would be to change their ideas and implement new thoughts. It is absolutely a wrong idea. People with new ideas are always born amidst the existing system, and yet, they propagated new revolutionary ideas to change the lot of human beings. Moreover, a language cannot be religious, but religious scriptures are, of course, written in languages. And from that point of view, almost all the languages in which the scriptures are written, are religious. Any dogma, when strictly followed, is bad—no matter what it teaches. When a person follows something or somebody's teachings blindly, it becomes a dogma, and as such, creates troubles. Any *-ism* can also be interpreted in the same way. Great men who wanted to preach the Gospel of Love, Truth and Wisdom could never do any harm to human beings as much as is done by those who blindly follow them. Pythagoras and Socrates in Greece, Laotse in China, Zarathustra in ancient Iran, Buddha and Mahāvīra in India, Jesus in Jerusalem—all preached their doctrines for the welfare and benefit of human race against the prevailing conception of the then philosophy of their respective countries. And yet the world has progressed quite a lot with the light thrown and shown by them. In modern

times, their places are being gradually occupied by the modern thinkers, such as, Karl Marx, Hegel, Lenin, Stalin, Maosetung and others. Like the ancient thinkers, they are also worshipped at modern times with the same zeal and veneration as the ancient thinkers are being done by a section of people. Just as a group of people still believes that they are the saviours of mankind at the present age, so also some people used to believe that the ancient sages were the saviours of mankind. Doctrines, when indoctrinated for a motive, are bad for the society, even if that doctrine is propagated by good men. However it is a war between the intellectuals and the politicians, and Sanskrit has nothing to do with it.

It must be borne in mind that when we copy an alien culture, what we copy is a string of gibberish. We fail to understand that a foreign culture in a foreign land will always remain foreign. Climate and culture are two inseparable links. If a country has no past history, it suffers quite a lot from the hands of the outsiders. The British people, despite their all round attempts to eradicate the Indian Culture by imposing their own, could not christianize India, because of India's long standing, high culture and history nurtured by Religion and Philosophy ; whereas, Africa, with the solitary exception of Egypt, became christianized overnight, because they did not have anything to hold on.

Modern politics does not mean to give up the past. In politics also we must see how much democracy was invented by the ancient people of India, though religiously and philosophically it seemed to have reached the highest point of authority ; we must see how much the ideas of democracy were adopted by the other countries to build up their nations, and how much we could revise again in the democratic constitution of modern India. Our present will be fertile only when we can build up our future on the basis of our past culture. We must know and judge how much we can create out of our past debris of antiquity to build up a new philosophical system. We must not depend on the outsiders to build up our own country.

The fact that Sanskrit continued to live so long as an independent language, proves beyond doubt that classical language is an essential and active factor of our life. We must not forget that thoughts written in any language live permanently than languages. And languages are nothing but meant primarilly to be spoken or read. Languages are practically our instruments to convey our thoughts through words—uttered or written. The richer the language, the loftier the thoughts and ideas are. Sanskrit—the Classical Language of India—has contributed permanent and lasting benefit of human race. Sanskrit has kept India united culturally and even partly also linguistically throughout the ages. We are Indians, because we have Sanskrit as our language ; we are civilized, because we *thought* in the past. When Julius Cæsur burnt the city of Alexandria, there was no reaction, no surrender, but when he started burning the Alexandrian Library, the then biggest library of the world, Cleopatra, the Queen of Egypt, burst out in lament and said,—"Cæsur, you can burn the city, plunder the wealth of the country, kill the innocent mass in general, but you have no right to burn the precious *thoughts* of human beings, to destory the words and to annihilate a language that cannot speak to uproar and mutiny." So also it is our appeal to the makers of our country not to deprive the innocent school students of their rights to know the past language and culture of their own country.

Bhārata-Bhāratī-Bhāṇḍāra Zindā Bād

SCHOLARS ON THE IMPORTANCE OF SANSKRIT LANGUAGE AND LITERATURE

"The Sanscrit language, whatever be its antiquity, is of a wonderful structure ; more perfect than the *Greek*, more copious than the *Latin*, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident ; so strong indeed that no philologer could examine them all three, without believing them to have sprung from a common source, which, perhaps, no longer exists ; there is a similar reason, though not quite so forcible, for supposing that both the *Gothick* and the *Celtic*, though blended with a very different idiom, had the same origin with the Sanscrit ; and the old *Persian* might be added to the same family." [Sir William Jones]

"Sanskrit literature is full of human interests, full of lessons which even Greek could never teach us. ...It has not only widened our views of man, and taught us to embrace millions of strangers and barbarians as members of one family, but it has imparted to the whole ancient history of man a reality which it never possessed before." [F. Max Müller]

"Comparative Philology was born on the day when Sanskrit was opened to the eyes of the Western world. The enthusiasm that stirred the hearts of those first pioneers into the realm of India's sacred language and India's ancient lore still throbs in the veins of their followers to-day and will quicken the pulse beat of inspired workers for generations to come." [A. V. W. Jackson]

"It was an astounding discovery that Hindusthan possessed, in spite of the changes of realms and changes of time, a language of unravelled richness and variety ; a language, the parent of all these dialects that Europe has fondly called classical—the source alike of Greek flexibility and Roman strength ; a Philosophy, compared with which, in point of age, the lessons of Pythagoras are but of yesterday, and in point of daring speculation Plato's boldest efforts were tame and common place. This literature, with all its colossal proportion which can scarcely be described without the semblance of bombast and exaggeration claimed, of course, a place for itself. It stood alone, and it was able to stand alone. [W. C. Taylor]

"If I was asked what is the greatest treasure which India possesses, and what is her finest heritage, I would answer unhesitatingly it is the Sanskrit language and literature and all that it contains. This is a magnificent inheritance and so long as this endures and influences the life of our people, so long will the basic genius of India contiue."

[Pandit Jawaharlal Nehru]

विलाप-पञ्चिकान्तर्गतं द्वितीयं विलाप-काव्यं

"सुरवाग्-विलापम्"

(भारत-सरकार-घोषणानुसारेण प्रतिवर्षं 'रक्षा-पूर्णिमा'-दिवसे उद्यापनीयं
संस्कृत-दिवसोत्सवमुपलक्ष्य विरचितम् आधुनिक-संस्कृत-खण्ड-काव्यम्)

रचयिता

अध्यापकः ड० श्रीदीपक घोषः

मध्य-क्षपायां श्रुतवानहं ह्यः स्वप्नेऽबलारोदनशब्दमेकम् ।
भङ्गेऽपि सुप्तेरभवत् स शब्दः पुनः पुनर्मे श्रुतिगोचरश्च ।। १ ।।

विहाय शय्यां परितः कुतूहलादन्वेषणेऽपि प्रचुरे ततो मम ।
कुत्रापि गेहे न तु कापि लोकिता शब्दः श्रुतः केवल-पुस्तकान्तरात् ।। २ ।।

का त्वं विलापे वद कश्च हेतू रात्रौ गृहे मे किमिति प्रवेशः ।
न दृश्यमानासि कथं पुनस्ते कण्ठस्वरः श्रोत्रपथं ममैति ।। ३ ।।

अदृश्यमानाप्यददात् क्षणेन प्रत्युत्तरं सा परिपृच्छ्यमाना ।
दिव्याङ्गनाहं सुरवाक्समाख्या ज्ञाताऽथवा संस्कृतवागितीह ।। ४ ।।

ममोत्सवो भारतवर्षभूमौ सर्वत्र पूजा भविता मम श्वः ।
तथापि तृप्तेः कणिकापि नास्ते प्रभूतखेदैरभिभूत-चित्ते ।। ५ ।।

किमूत्सवे वा हृदयेऽतिखेदो य उत्सवोऽयं भवदीय-नाम्ना ।
श्रुत्वा मम प्रश्नमुवाच साऽथ निर्मूर्त्तिवाणी शृणु रे वदामि ।। ६ ।।

असंख्यकण्ठैरधुनापि नित्यं प्रोच्चारिताहं दृढ़गाढ़भक्त्या ।
प्रति-प्रभातं प्रतिसन्ध्यमस्मिन् गृहे गृहे भारतवर्षदेशे ।। ७ ।।

आलोचनं शास्त्रगतं मयैव निगूढ़-तत्त्वान्यधिकृत्य वत्स ।
अम्लानमास्ते प्रतिदेशमत्र यथा पुरासीदधुना तथैव ।। ८ ।।

अद्यापि पश्य प्रतिभा-प्रभाभिः प्रकाश्यते ह्येष जनोऽतियत्नात् ।
काव्यप्रबन्धेषु महाकवीनां प्रतिप्रदेशं नवभारतेऽस्मिन् ।। ९ ।।

The second Vilāpa-kāvya (A modern Sanskrit Lyric of Lamentation) in the Vilāpapancika (a Pentalogue on Lamentation)

SURAVĀG-VILĀPAM

[Bewailing of the Sanskrit Language]

Original Sanskrit Composition by
Dr Dipak Ghosh

This modern Sanskrit lyrical poem is published on the occasion of the Rakṣā-Pūrṇimā Day, known as Sanskrit Day, as celebrated every year in accordance with the declaration of the Government of India.

English Translation revised by
Dr Sitansu Maitra

1. Last midnight I heard the bewailing of a lady in a dream. That sound came to my ears again and again even after the break of sleep.
2. Leaving bed, out of curiosity, I made a thorough search around, but no lady was found anywhere in the house and only a sound was being heard from inside the books.
3. "Say—who are you ? What makes you cry so ? Why have you come to my house at night ? You are invisible, yet your voice enters my ears !"
4. Within a short while that lady, though invisible, being asked, replied —"I am a celestial lady, called "Suravāk,' or I am known as the Sanskrit language in this World.
5. To-morrow (i.e. Sanskrit-day-celebration on the Rakṣā-Purṇimā-day) in the whole of India (Bhāratavarṣa) I shall be celebrated and worshipped, still there is not the least contentment in my mind as I am over-whelmed with a lot of grief."
6. "Why are you deeply grieved in the midst of these celebrations— celebrations marked by your name ?" On enquiry, that unbodied voice said—"Listen to what I say.
7. Even to-day, every morning and evening, I am always recited with a firm and deep devotion by countless voices at every home in India (Bhāratavarṣa).
8. Discourses on śāstras based on profound theories made with my help alone retain their glory in every country, child, even to-day as in the past.
9. Look, even to-day, this person manifests herself with great care through the power of genius in various literary compositions in every region in this new India (Nava-Bhārata).

अद्यापि किं मे रुधिरस्य धारा न भारतीयास्वधुनातनीषु ।
भाषासु नित्यं प्रवहत्यबाधं सर्वासु वङ्गादिषु हा हतास्मि ।। १० ।।

तथापि चित्रं ग़णिता मृताहं यथा विदेशेषु तथा स्वदेशे ।
यथार्थतत्त्वन्तु वदामि तुभ्यं दुर्व्याख्ययाहं हि विलुप्त-संज्ञा ।। ११ ।।

जाने न कैः पण्डितमूर्खमत्यैरहं मृतास्मीति विघोष्यमाणा ।
मृता यदि स्यामयमुत्सवोऽस्तु श्राद्धक्रियाभिर्विनियुक्त एव ।। १२ ।।

चित्तेषु कण्ठेषु करेषु नित्यमनादिकालान् निवसामि नृणाम् ।
तथापि नाहं नरवाक्समाख्यायुक्तान्तरात्मा भुवने भवामि ।। १३ ।।

स्वाधीनतायाः परमप्यनेकं दिनं गतं मे प्रियभारतेऽस्मिन् ।
प्रशासकानां वहुनीति-कौशलात् पुरातनं नागतमेव गौरवम् ।। १४ ।।

प्रधान-मन्त्र्यादिषु राजधान्यां पश्यत्सु वीरेषु सुशिक्षितेषु ।
निपीड्यमाना जरतीति धिग्धिक् सम्प्रत्यहं हा जननीव भाषा ।। १५ ।।

किं वेत्सि कैः पश्चिमवङ्गपालैर्यैर्वङ्गशिक्षानवरूपमेतत् ।
इति ब्रुवन्तः स्वकशक्तिदम्भात् प्राचीनकृष्टिं निखिलामदन्ति ।। १६ ।।

दुःशासनैस्तैर्नववङ्गकारैः पुनः पुनर्वङ्गभुवां नृशंसम् ।
केशेषु धृत्वा पदताड़ितास्मि नग्नीकृता पाण्डव-वल्लभेव ।। १७ ।।

भक्तेषु को मे नु पुमान् वलिष्ठो विराजते भारतवर्षराज्ये ।
दुःशासनानामिह वज्रमुष्टचाः शक्नोति मां त्रातुमहो न वेद्मि ।। १८ ।।

आकर्णयन्तोऽपि ममार्त्तनादं निरीक्षमाणा अपि मेऽपमानम् ।
उपासका भान्त्युपजीविनश्च निमील्य नेत्रं करिणो यथा हा ।। १९ ।।

कन्यासु मेऽतीव हि वङ्गभाषा स्नेहास्पदं भाव-विचित्र-रत्ना ।
आजन्म मातुः परमादरेण स्नेहामृतैर्वर्धितचित्तदेहा ।। २० ।।

सा साम्प्रतं वीक्ष्य तदीयमातुर्दुष्टैस्त्वकथ्यामवमाननां पुरः ।
लज्जावशाद् भीतिवशाच्च नीरवं रोरुद्यते हा करसंवृताक्षी ।। २१ ।।

10. Oh my ill-luck ! Does not the flow of my blood always run unchecked even to day in all the modern Indian languages like Bengali etc ?
11. Still it is a wonder I am considered dead in my own country as well as abroad. But I tell you, indeed, I have lost my senses through misrepresentations.
12. I don't know by which scholar-fools I have been declared dead. Well, if I am dead, let this (ensuing) celebration be considered as my Śrāddha ceremony and nothing else.
13. From time immemorial I have been residing in the hearts, throats and hands of all mortals. But alas ! I myself have not yet been called in this world 'Naravāk' i.e. the speech of mortals.
14. In this beloved India (Bhārata) many a day has passed even after the attainment of freedom, still due to the variable policies of administrators, my pristine glory has not—has not come back.
15. Alas it is a shame ! I, the parent-like language, am tortured, of late, before the eyes of the prime-minister and others in the capital (like the onlookers Bhīṣma, Droṇa etc. of the Mahābhārata) who are all great men of light and leading. All this because I am considered old.
16. Do you know who tortures me ? It is the leaders of West Bengal (Paścima-Vaṅga), who, while declaring that it is the reform of education in Bengal (Vaṅga), are actually eating into the vitals of the whole of ancient culture due to their pride of power.
17. Like the beloved of Pāṇḍavas (i.e. Draupadī) I have been stripped off and kicked ruthlessly caught by the hair, again and again, in Bengal by those bad administrators (Duḥśāsanas of the Mahābhārata) who are the makers of New-Bengal indeed !
18. Alas ! I don't know who is man enough among my devotees who can rescue me from the iron-grip of these bad administrators (Duḥśāsanas of the Mahābhārata).
19. My worshippers and those who live on me, even while hearing my outcry and witnessing my humiliation simply look on, oh alas !—just like elephants closing their eyes.
20. Of all my daughters, the Bengali language, rich with the gems of unique thoughts, is my greatest favourite and has been brought up with great care since her birth with the nector of the affection of her mother.
21. Alas ! Now-a-days, having witnessed her mother's unspeakable humiliation by the wicked she is lamenting excessively in silence with palms on her eyes in fear and shame.

ममापमानं पुनरेकमस्ति पुनः पुनस्तद् हृदये स्मरामि ।
धैर्यं भवेच् चेच्छृणु तद् वदामि लज्जाकरं घृण्यमहो अचिन्त्यम् ।। २२ ।।

प्रायोऽत्र मूढ़स्य तु वङ्गदेशे शिक्षाधिकृन्नेतृगणस्य धार्ष्ट्यात् ।
स्व-कोतुकानां चरितार्थतायै संलक्ष्यते क्लान्तिकरापचेष्टा ।। २३ ।।

हिन्द्यादिभिर्मे युवकन्यकाभिर्जरज्जनन्या मम किं न वत्स ।
शक्तेः परीक्षार्थमयेऽवतारणं वङ्गीय-विद्यालय-बालहास्यकम् ।। २४ ।।

वङ्गीयविद्यालय-रङ्ग-भूमा आयोजितैकाङ्गुतरङ्गलीला ।
एकाधिकाभिर्युवतीभिरेका प्रवर्तिता मल्लयुधीव वृद्धा ।। २५ ।।

एवं चलेच्चेत्तु ममापमानं वदामि सत्येन निधेहि चित्ते ।
मद्गौरवे भारत-गौरवं यद् ह्रासं क्रमेणैष्यति तद्धि विश्वे ।। २६ ।।

शपामि सत्येन ममापमाने सतीव विच्छिन्नतनुर्भवेद्धि ।
सहस्रधा भारतवर्षभूमिरनेक-भावेति न संशयोऽत्र ।। २७ ।।

दुःशासनानामपकार्यमेतत् क्षमिष्यते नाप्यमरेतिहासः ।
सर्वस्य साक्षी निरपेक्ष-दृष्टि र्ध्रुवं कदापीति वदामि तुभ्यम् ।। २८ ।।

धिग्राजनीतिं कुटिलां जघन्यां वङ्गस्य केन्द्रस्यच नायकानाम् ।
धुरन्धराणामतिदुर्मतीनां यच्चक्रपिष्टास्थिशरीरकाहम् ।। २९ ।।

कामं मृतास्मीति तथापि मे तु चर्चा प्रतीच्ये क्रमवृद्धिमेति ।
दिने दिने भारत-भारती तु लुप्येय हा भारत एव साहम् ।। ३० ।।

अन्तर्हितोऽभूत् सुरवाग्विलापश्चिराय चित्ते रचयंस्तरङ्गम् ।
स्वप्नः किमेतद् विदितं न मे तत् किमिन्द्रजालं मनसो भ्रमो वा ।। ३१ ।।

इति स्वर्गत-सुखरञ्जनघोषात्मजेन श्रीदीपकघोषेण विरचितं 'सुरवाग्विलापम्' नाम खण्डकाव्यं समाप्तम् ।

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22. Here is again another humiliation of mine and I recollect it time and again. Listen, if you have patience. It is unthinkable, shameful and hateful.
23. In this country of Bengal (Vaṅga), very often, administrators of the education department, who are also the unwitty leaders (of the country), out of sheer impudence, initiate an annoying and sinister move only to gratify their own whims.
24. O my child ! What a pity ! I am an old mother and the languages like Hindi and others are my young daughters, and is it not a matter of ridicule even for the shool-boys of Bengal to try to make me participate in a contest with my young daughters ?
25. A strange fun has been arranged in the arena of the schools of Bengal (Vaṅga) in which, it seems, one old woman has been pitted in a wrestling match against more than one young woman.
26. But if my humiliation goes on in this way, I tell you in the name of Truth, and keep it in mind, that the glory of India (Bhārata) in the world, which depends on my glory, will be gradually on the wane.
27. I curse in the name of Truth that if my humiliation continues, the land of India (Bhāratavarṣa) will be torn into a thousand fragments as a multi-lingual country like *Satī* with her body severed in fragments. There is no room for doubt here.
28. It is certain, I tell you, that immortal History, the witness of all that happens and of impartial vision, will never forgive this evil deed of the bad administrators (Duḥśāsanas of the Mahābhārata).
29. Fie on the crooked and heinous politics of the leaders of Bengal (Vaṅga) and the Centre who are scheming and most evil-minded ! The bones of my body have been crushed by the wheels of their politics.
30. Take it that I am dead, still in the west, cultivation of Sanskrit is on the increase. But I am afraid—alas !—I myself, the language (Bhāratī) of India (Bhārata) may go extinct in India (Bhārata) itself with the passage of time."
31. The bewailing of Sanskrit (Suravāk) ceased, raising a lasting wave of grief in my mind. Was it a dream, magic, or illusion ?—I am not sure.

The Lyric Suravāg-Vilāpam, composed by Sri Dipak Ghosh, son of Late Sukharanjan Ghosh, is finished here.

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प्रधान मंत्री सचिवालय

Prime Minister's Secretariat

M. S. Menon
R. & R. O.

नई दिल्ली—११००११
New Delhi—110011
October 25, 1980

Dear Sir,

The Prime Minister thanks you for sending her a copy of your book "Suravag-Vilapam".

Yours faithfully
M. S. Menon

Prof. Dipak Ghosh
823, Jessore Road,
Green Park,
Sarada Palli,
Calcutta-55.

REVIEWS OF SURAVĀG-VILĀPAM

The intrinsic value of Sanskrit as a language and respository of all that is best in Indian Culture for centuries can never be over-estimated. It is for this reason that the study of Sanskrit as a Language and a literature is indispensible for any one who desires to have an acquaintance with this spirit of Indian culture and tradition. An Indian citizen who has not studied Sanskrit is never expected to have any knowledge of roots of Indian culture.

It is therefore most unfortunate that Government taking a hostile attitude to see that the study of Sanskrit is completely rooted out in order that the Indian Culture gets a rude jolt. It is therefore in the fitness of things that Prof. Ghosh has come out with his reaction. Both the language and spirit in the poem he has composed aptly demonstrate to what extent Prof. Ghosh feels for this unfortunate state of affairs. We would like to join him in this bold venture of his work which comes out from the depth of his heart, only to assure him that Sanskrit cannot be throttled to extinction. [*Amrita Bazar Patrika* 30th Nov, 1980]

"This booklet consists of thirty-one verses composed in simple Sanskrit. The title of the booklet suggests its content. The position of Sanskrit (Suravāk, i.e., divine speech) which should have been very great in modern India is unfortunately not so. The composer creates a nice atmosphere and presents the language in concrete form, speaking for itself. It seems that the author has been successful to a considerable extent in making out a case for the needs of serious study of Sanskrit. The English rendering of the verses, by Professor S. Maitra are liberal as well as lucid. Backed by some apt quotations from Sir William Jones, A. V. W. Jackson, W. C. Taylot & Pandit Jawaharlal Nehru, the Introduction by Dr. S. R. Banerjee on the rôle of Sanskrit in modern India has enriched the booklet."

[*Bulletin of the Ramkrishna Mission Institute of Culture, Vol. 32, No. 5, May 1981*]

Other reviews published in different News-Papers & Journals :—

(1) Satyayuga
(2) Dainik Vasumatī
(3) Pather Ālo
(4) Saṁskrita-Samskriti-Saṁgrām-Samiti-Sāmayikī
(5) Bābā-Tāraknāth
(6) Janatā
(7) Jāhnavī